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found in the south, where a bronze-using culture may have intervened between the Primitive and Yamato phases. Bronze swords, halberds, and arrowheads are found in the soil in Kyushiu and in some provinces bordering upon the Inland sea; bronze bells are found as far east as Yamato. These objects are found neither on stone-age sites nor in Yamato tombs. After a preamble in which these general outlines are presented, the author discusses the evidence in a series of chapters on Neolithic Sites, Habitations, Implements, Utensils, Weapons, Ceramic Art, Daily Life, Intermediate Pottery, Some Bronze Vestiges, Yamato Sites and Sepulchres, Yamato Relics of Metal and Stone, Yamato Pottery, Daily Life, Religion, The Prehistoric Races. In his final chapter Mr Munro considers the Ainu, now confined to northern Japan. He discusses the question of an earlier population, preceding the Ainu, but finds no evidence for assuming its existence. Into the composition of the modern Japanese, Munro claims that Malayan, Negrito, Mongolian, Palasiatic (= Ainu), and Caucasian elements enter. It is the early days of this blend which are exhibited by the Yamato Culture. One feature of especial interest in Munro's treatment is his frequent presentation of survivals of ancient things into modern Japanese life. This book as a whole meets a real need. Unfortunately, it may prove to be almost as difficult to obtain as are the earlier, less complete works upon its subject, as we are told that almost the entire edition has been destroyed by fire. If this is true, it is much to be hoped that the book may be reprinted.

FREDERICK STARR.

Wissenschaftliche Ergebnisse meiner Ethnographischen Forschungsreise in den Südosten Deutsch-Ostafrikas. KARL WEULE. Berlin: Ernst Siegfried Mittler u. Sohn, 1908. 4°, 150 pp., 63 pls., map.

This notable contribution to African ethnography, by the director of the Ethnographic Museum of Leipzig and professor in the University of that city, is remarkable in many ways. It is the first of the series of *Mittheilungen aus den Deutschen Schutzgebieten* to be issued under the editorial direction of Dr von Danckelman, himself a traveler in and student of Africa. These *Mittheilungen* are to be issued at least once quarterly as *Wissenschaftliche Beihefte zum Deutschen Kolonialblatte* and are to deal with the German colonial areas of Africa and the South Seas. They will be issued at a marvellously low price, little if anything above their cost of production. That all will deal with ethnographical subjects is not to be expected, but if one in four reaches the high level of this initial number, both the student and the editor may be congratulated. The area inves-

tigated by Dr Weule is indicated in his title. For the greater part he was upon what is known as the Makonde plateau. The tribes studied were the Jao, Makua, and Makonde — and, to a less degree, the Wangoni. Of the Jao and Makua we have some material, linguistic and otherwise, from English workers, but for serious ethnographic study the three tribes were almost a virgin field. Dr Weule's original plans were changed by the fact that the area he proposed to visit had just been the seat of an outbreak. Landing at Daressalam on June 1, 1906, he reached Lindi on the 22d and left for his field of study on July 11; he reached Lindi on his return march November 17. Four months were devoted to actual field-work — unceasing and laborious investigation and collection. From early morning to late at night Weule worked, in spite of fevers and the distraction of attending to the many petty details of the expedition. He was fortunate, however, in having with him a companion who, though not an ethnographer, had had years of experience in that region and knew the people and something of the languages: this was one of his greatest assets. The expedition was notably successful. Professor Weule has already made brief reports of his journey; his museum collections will be fully described and illustrated in a publication of the Leipzig Museum of Ethnography; his study of art development as illustrated by these peoples will form a special monograph; his phonographic records will be made the material of a report by Dr von Hornbostel of the Psychological Institute of Berlin University; his linguistic material will be handled by Professor Meinhal; and the strictly scientific presentation of his entire work will be printed shortly. Meantime, the volume before us gives a clear and interesting account of the expedition itself, the methods of investigation pursued, and a brief statement of the matters of especial interest which from day to day occupied attention. The illustrations are from the author's own photographs and sketches. The work is not so profound as to be uninteresting to non-professional readers, but it is so full of new material that it is a true contribution to ethnographical science. Several of Weule's plates have notably suggestive value. Thus, the grouping on plate 1 of a series of sixteen small portraits, uniform in style and size, to show types of cicatrization, nose ornaments, lip- and ear-plugs, is a model of its kind. Again, in illustrating technique, Weule does not content himself with a single picture of the artisan at work, but presents a series of pictures side by side, representing steps and stages in the work. The idea is best developed in the plate showing a Wangoni woman making pottery; twelve small pictures present the operation. The idea is excellent. The result is the "moving picture" in all but

the actual rotation of the film. We would gladly enter into many details relative to Weule's material, but space does not permit. A few will be mentioned, merely by way of suggestion.

The author lays stress upon the boys' and girls' festivals, through which they enter manhood and womanhood. These rites of passage are always interesting, but the traveler has rarely the fortune to see much of them. Weule discusses them among Jao, Makua, Makonde, and Matambwe. Most of his matter was obtained through careful and persistent questioning of many individuals, both men and women. He himself saw several ceremonial houses and was so fortunate as to be present at part of some of the actual ceremonials. As elsewhere these rites are performed by groups of boys and girls, isolated in special houses in more or less retired spots, where they are for a time under instruction regarding sexual and social rights and duties; the participants go in as children, they come out as men and women. The discussion of the wearing of the *pelele* or lip-plug is exceptionally interesting. It occurs among the women of most of the tribes studied, but reaches its culmination among the Makonde. There it is not only maintained in full vigor but is perhaps carried to a degree never before reached. The maximum size of the *pelele* is attained among women from twenty to thirty years of age. Weule saw examples which measured 7.5 centimeters in diameter. The *pelele* is usually colored white, which renders it a conspicuous object. The old women are those who most tenaciously wear plugs of largest size. Most important are our author's observations on the hygienic, physiognomical, and linguistic effects of pelele-wearing. The lip loses its force and elasticity; in time the plug flaps down, dragging the lips over the mouth in what to us is a most disagreeable fashion, instead of holding the lip out like a horizontal shelf. The teeth are affected by their constant exposure and caries sets in. Special strains produce peculiarities of facial expression. At times the lip itself is torn through, with the result of imitating a natural hare-lip. This injury can sometimes be repaired and the lip restored, even to the degree of permitting again the wearing of the *pelele*. Weule believes some peculiarities in the language are due to the use of this plug, and, as these peculiarities of pronunciation are general and not confined to the women, he raises the question whether men did not formerly wear the *pelele*. In some of these tribes devices for catching or trapping animals are numerous and ingenious. Weule paid special attention to these. In his collection all the smaller forms occur and miniature models of all the larger ones. He personally investigated the exact method of placing, baiting, and setting all. While he reserves a full discussion until later, the

outline of the subject, which he here presents, is the nearest to a monograph which we know. The significance of this great series of traps and snares is considerable; in few lines are the keen observation, clear thought, and ingenious grappling with practical problems of the dark man better shown. Weule makes some interesting additions to knowledge of tribal subdivisions, social organization, inheritance, and suggestion; he presents several genealogical diagrams showing the descent and succession of chiefs with whom he came into relation. These require much labor but are well worth while. In closing, one minor observation may be noticed. Weule found young Makua girls carrying pebbles in their mouths. He believes this a before-unpublished novelty. I have observed it in the Bakuba country, where some of the females in Ndombe's household practise the custom. In the Bakuba, as among the Makua, the bearers seem to select clear pebbles, probably of quartz. Of the Makua practice Weule says: "Of these stones, the young Makua maidens carry a variable number, at least two, but sometimes six, eight, or even more, in the mouth under the tongue. . . . As in a nest, so these glittering pebbles lie beneath the tongue." Weule's book is a significant contribution to Bantu ethnography. That this is appreciated is shown by the fact that an English translation by Miss A. Werner has just been announced. This will be good news for students who would have difficulty with the original text.

FREDERICK STARR.

Etudes sur les Sources de l'Ethnographie congolaise. EDOUARD DE JONGHE.
Louvain: 1908. 8°, 26 pp. (Extract from *Museon*, No. 1, 1908.)

L'Activité ethnographique des Belges au Congo. EDOUARD DE JONGHE.
Bruxelles: 1908. 8°, 26 pp. (Extract from *Bulletin de la Société belge d'Etudes coloniales*.)

Dr Edouard de Jonghe has recently issued two pamphlets relative to the materials for Congo ethnography, under the titles *Etudes sur les Sources de l'Ethnographie congolaise* and *L'Activité ethnographique des Belges au Congo*. In connection with launching the important series of *Ethnographic Monographs*, now publishing in Belgium, Dr de Jonghe considers it desirable to have a clear idea of the sources from which their matter is drawn and some criteria of judgment relative thereto. As being well known, particularly interesting, and the subject of the first of these monographs, he considers the sources of information regarding the Bangala. The first known contact of this people with the whites was in 1877, when Stanley made his famous trip down the Congo. They have since been in constant contact with whites and are changing under